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AMERICAN BAPTIST MISSIONARY UNION.

FRANCE.

LETTER OF THE FOREIGN SECRETARY.

Letters have been received from Dr. Peck up to the 12th of August. Arriving at Douai on the 25th of July, he spent a week in that vicinity; four days were occupied at Paris, and on the evening of August 9th he reached Lyons. He has had much profitable and pleasant intercourse with the brethren of the mission, visited many of the stations, and conferred freely with them on subjects vitally connected with the expansion of evangelical influence. While at Douai he found time from his other engagements, to prepare the following sketch of his first impressions of the work in northern France.

Visit to Lafere.

Douai, Aug. 1, 1851.—I arrived at Douai a week ago, and received from Mr. Willard and his pleasant family, including also Messrs. Flamant, Boileau and Caillot, who are studying with him, a cordial welcome. *The next day*, agreeably to arrangements which Mr. W. had made in anticipation of my coming, we went by railroad to Lafère, proceeding southwestwardly and south towards Paris 100 miles, as far as Creil, and thence fifty miles in a northeasterly direction up the rich valley of the Oise. This

was our easiest and most expeditious route, although in a direct course from Douai to Lafère the distance by *diligence* is only about sixty miles.

At Lafère we spent the Sabbath, holding public services in the chapel opened last autumn, Mr. Foulon, the pastor, officiating. Nearly 100 persons were present, of whom forty were church members, and among them Esther Charpentier. The discourses were evangelical and clear, and were delivered with great animation and manifest feeling. The afternoon sermon, preliminary to the celebration of the Supper, bore particularly upon the popish doctrine of transubstantiation, the unscripturalness and absurdity of which were exposed with entire freedom and much force. In the participation of the Supper, the communicants received the elements standing, most of the congregation remaining to the last. All was conducted with perfect propriety and without interruption. To my own mind, and I think it was so with others, the occasion was deeply impressive. We were consciously in the house of God, where he had revealed his holy and rev-

erend name. This and that man had been born there; and there were several waiting a fit opportunity to put on Christ in baptism. The chapel is outside the *barrier* of Lafère, at a short remove from one of the principal streets of the suburb in which it is situated, but easy of access, on the bank of a stream convenient for baptism, and where the rite has been repeatedly administered, well lighted and airy, and capable of seating from 200 to 300 hearers.

Servais—Joyous meeting—Chauny and other stations.

Early on Monday we rode to Servais, distant four or five miles on the south, from which the church in this neighborhood, including the members resident at Lafère, derives its name. Here Mr. Ledouble resides, Mr. Foulon's assistant; (incorrectly put down in our last Report as connected with Chauny;) here, too, we saw the chateau of Henry IV., described by Mr. Parker, and its worthy proprietor, Mr. Courty, and the modest stream on the banks of which, not long ago, some 1,500 or 2,000 spectators assembled to witness the ordinance of baptism.

Returning to Lafère, we found there Messrs. Lepoids, Besin, Louvet, Doumin, and Lefevre; Messrs. Foulon and Ledouble had returned with us; these seven constitute our whole force in the department of Aisne; and soon after we were joined by Mr. Créin from Verberie, the only laborer at present in the department of Oise. They had come together by invitation from Mr. Willard, though the most part knew not for what cause they had come. It was a joyous meeting. Congratulations were abundantly exchanged, and many were the expressions of gratitude and love for the brethren in America, by whose help they were enabled to preach to their perishing countrymen the words of eternal life. We spent the day in conversation, thanksgiving and prayer. At night we took our way back by railway towards Creil, stopping at Chauny.

Chauny is the central part of Mr. Le-

poids' field. The chapel newly erected here, at a moderate cost of \$1000, is well located and would be an ornament to any vicinity. (For a description see Mag. for Nov., 1850, p. 343.) Mr. Lepoids resides here, and at Oignes, adjoining another extremity of the town, Mr. Besin. The other assistants, Mr. Louvet and Mr. Doumin, reside the former at Béthancourt and the other at Sinceny. They are not confined, however, to their immediate neighborhoods, but preach in rotation successively at all the stations. From Chauny, Tuesday morning, we walked to Genlis, four miles to the north, where the venerable Hersigny lives, his chapel now regularly set open for the public worship of God; thence we rode to Béthancourt, on the south-west a short distance; here I met with Mr. Lemaire, a fourth student with Mr. Willard, but now detained at home by sickness. In the evening at Chauny, as elsewhere, several of the pastors and evangelists being in company, we bowed our knees in thanksgiving and prayer (each of us in this instance leading in turn.) Mr. Créin's field, the centre of which is Verberie, on the south, I did not visit, nor Mr. Lefevre's, embracing Chéry, Athies, &c., at the north of Mr. Foulon's field. We returned to Douai Wednesday; and yesterday visited Mr. Thieffry at Mouchin, fifteen miles distant on the border of Belgium, passing through Orchies and Nomain. His principal place of labor is Denain, which lies fifteen miles to the east of Douai. In the evening at Douai, his assistant at Denain, Mr. Faulin, called on us, thus giving me an opportunity for personal intercourse with *all* the native laborers in the Northern Department of the French mission.

General view of this field.

The impressions which I have received accord well with the representations of Mr. Willard and Mr. Parker, and with the statements in our last annual Report. With respect particularly to the valley of the Aisne and Oise, it would be difficult to find a people more destitute of the gospel, though bearing the name of

Christian, than the population of the towns and villages which everywhere bestud it. The nominal faith is the Roman Catholic,—scarcely a Protestant is known in the valley except in our connection through its whole extent,—and the people are literally “without God and without hope.” But they are ready to hear, and apart from annoyances by priests and government officials, are every where accessible. Our native brethren, pastors and evangelists, are well fitted to evangelize this population. Two are in connexion with Servais church, including Lafère and Mayot and ten other villages; four in charge of the five churches of Chauny, Genlis, Bethancourt, Salency and Manicamp, with fourteen adjoining villages; one at Verberie, with nine villages, and one at Chéry with seven. Thirteen or more towns and villages have the gospel preached to them on the Sabbath more or less frequently every month, and many other villages are regularly visited on week days;—the population of the villages varying from 500 to 2,500 persons, and that of the towns rising to 5000 and 7000, and all in a territory scarcely exceeding fifty miles in length and from three to five in breadth.

A beginning has been made, which is full of promise. Years were required of preparatory labor in this as in every mission. Mr. Crétin has been traversing the field these fifteen years, and Mr. Lepoids ten. But the word has taken effect, and within the last five years there have been many who have gladly received it. Converts to the faith are now being multiplied. Nothing is needed but the continued effusion of the Holy Spirit and a more adequate supply of faithful laborers, and this valley, now everywhere clothed with the richest verdure, and bearing on its bosom the ripening grain exuberant almost beyond comparison, will present to the spiritual reaper an equally abundant harvest, and he that soweth and he that reapeth will rejoice together. Indications of coming good begin to appear also in a section of the

department *du Nord*. The church at Denain, now of more than twenty members, has risen up during the last five years. At the present hour there are tokens of awakening at its out-station, Anon, on the north; and even in the populous town of V., (containing 20,000 inhabitants,) exclusively occupied by Romanists, a spirit of inquiry is developing itself among the people.

My journey thus far has been prospered. Every purpose has been effected and in good time, and I resume my journey in hope.

Paris.

From Paris, Dr. Peck writes, Aug. 6:—

I met with the little Baptist church here on Sabbath afternoon, the 3d inst., in a small upper room. There were about twenty persons present, and of the church ten or twelve. A Mr. Cameron, of England, officiated, preaching a sermon and administering the communion, in which last service I took part. I learned from Mr. Willard that, [contrary to the expectation of the Committee,] it is not probable a minister will be stationed here at present, for want of a suitable man, it being inexpedient to remove any one of those employed from his present field. Meanwhile he proposes to send one to encourage them once a month, till a better arrangement can be made.

Mention is made of a young man who was to have been baptized at Denain the previous Sunday, twenty-four years of age, of gentlemanly demeanor, classically educated who has been a teacher in Belgium. “He is desirous to preach the gospel, has been the means of his mother’s conversion, and perhaps the instrument in part of the little excitement at V.” (just mentioned.) “He has been pious some time, but found none to consort with after his liking until he visited the friends at Denain.

SOUTH EASTERN FRANCE.

JOURNAL OF DR. DEVAN.

Constitution of a church at Feurs.

Lyons, May 27.—I left home for Feurs (about seventy miles distant) and reached the place about 3 o’clock P. M. I

spent the remainder of the day in visiting among the children of God both as missionary and as physician. In the evening we assembled in the chapel, and there br. Geyer and myself conducted the services of organizing this little body, twelve in number, into a separate church. I ascertained that br. Bertrand, the resident evangelist posted here some months since, was much esteemed and his preaching much liked, but for other reasons was not desired by the people as a pastor. After mature and prayerful reflection I concluded to station him at St. Etienne in place of br. Martin, the present evangelist there, who I hope by his gifts and graces may be exceedingly useful at Lyons to aid me in holding evening meetings, while the weak state of my eyes prevents me doing personally as I could wish. It is my intention also to do my best in imparting instruction to br. Martin.

I told the people at Feurs that we would endeavor to have preaching regularly maintained among them by the visits every week of one or the other of us, provided they would pay a part of the necessary travelling expenses. This little church appears to be united and zealous. Indeed, I indulge the hope that God will manifest some among their number qualified to preach the word.

The church at St Etienne—Its prosperity amid trials.

28.—Passed this day at St. Etienne. After having exercised my pastoral and medical functions among several of the flock, where occasion seemed to require, I met with the church in the evening. Their little chapel, which contains places for about forty-five or fifty, was pretty well filled. There is a great deal of unaffected simplicity among the members, and I believe the Spirit of the Lord is with them. The blackened faces, hands, and clothing, of the colliers, forgers and weavers, corresponded well with the coal smoked walls of the chapel. The one smoky lamp suspended from the ceiling, and the one tallow candle which sent forth a lurid light from the desk,

served to cast a solemn gloom over the whole scene. At any rate, there is nothing there to so occupy the eyes as to distract one's thoughts from the speaker. Indeed, the apparent heartiness of the singing and the fixed attention of all, pleased me much.

The church prospers, though the fires of persecution seem to rage not only around her as a body but around her members as individuals. Irvingism and the doctrines of the Plymouth Brethren are waging war against the poor Baptist church—but she survives and flourishes, for the good will of Him who dwelt in the burning bush is with her.

Baptisms at Ause—A wide opening.

June 6.—Went this morning to Ause, about seventeen miles from Lyons, to examine and baptize a brother. This is the fifth in these parts who has put on Christ by baptism.

8. Lord's day.—After preaching, this morning, a brother from Trevoux, about three miles from Ause and fourteen from Lyons, presented himself, and after approval by the church I baptized him. In the afternoon, as pastor of the church, I gave the right hand of fellowship to him, and through him to the five baptized brethren and sisters residing in Ause and its vicinity.

15.—This morning administered baptism to four persons, three women and one man, who were publicly recognized in the afternoon as members. Our manner of receiving members by giving them publicly the right hand of fellowship, after having read and commented upon the Saviour's rule of discipline, Matt. 18, seems to strike with astonishment and approbation; for to the Christians of these parts it is a new thing under the sun.

I am reminded that one year ago this day, I administered the first baptism in the Department of Loire. To-day our number is twenty-three, thanks unto Him from whom alone all prosperity comes.

I have several times made mention of Ause. This is the place at which br. Berthond, evangelist, is now stationed.

You may form an idea of the opening which God has there placed before us, by perusing his journal for the month of May.* The providence and grace of God have manifestly invited us to enter that field. This morning I received a letter from br. B. in which he speaks of a little town about two miles from Ause, named Lucerney. He says:

“They continue at Lucerney to beg me with much earnestness to conduct meetings among them; and what is remarkable is, that the invitation comes from nearly the whole of the inhabitants. There are scarcely thirty persons who oppose it. All the rest desire evangelical meetings. They have been offered for this purpose a room at the chateau about 100 feet long by sixty broad.”

This opening in connection with others, with the fact that our numbers have doubled since the first of January and that the hand of the Lord seems to be by no means stayed, seem to call for liberal action with regard to the education of young men for the ministry. More than one seem to be qualified by the gifts of God to preach Christ.

HONGKONG.

LETTER OF MR. JOHNSON.

A “reaping time.”

Hongkong, May 5th, 1851. God in his great mercy is, at present, blessing us with a “reaping time.” We have already informed you of the reception of one member by baptism in March. Yesterday the waters were again disturbed, and it was our privilege to add three more disciples to our number,—two men and one woman. The following statements regarding themselves and their religious experience, I took down at their examination.

E-Lam.

E-Lam first heard the gospel about seven years since, from Mr. Dean in the Mission chapel here. He was on a visit of some months to Hongkong, and quite frequently attended the preaching

of Mr. Dean. During that visit he became convinced of the folly of idolatry, and that there was but one living and true God who should alone be worshipped, but his heart remained unchanged. He was too proud to believe in Christ, and disliked very much the doctrine of *atonement* and *unmerited mercy*. He returned to his native district, and still observed many idolatrous practices, but never again worshipped images. He felt it to be great folly to do this, and he had been fully convinced that they could neither aid nor bless him. He continued in this state for about three years, but was at no time happy. He felt as if he had been all his lifetime in a dark dungeon, and had now for the first time been brought to an opening where he saw a few rays of light, glimpses of a bright and glorious world, from which he had hitherto been shut out. He longed to be released, but could not get out. He soon saw that it was his wicked heart and wicked life that had brought him where he was; and that Christ alone could release him. He sought the Saviour's aid, and He came to his release, forgave him his sins, and brought him out into the great light of the gospel life. About this time he met with some members of the so-called “Chinese Union,” who persuaded him to join them, which he did, thinking that all who called themselves Jesus' disciples were alike. As he came to Hongkong from time to time, he saw that they were not like other disciples that he met. He had now become satisfied that they were bad men, who lived vicious lives, and were many of them still observers of idolatrous rites, and only called themselves disciples to get money. He had separated himself from them some months since, and wished to be with those who observed Jesus' laws, and walked in the truth.

The man having been known by some of the brethren for several years, who bore testimony to the correctness of his life since he had professed to be a Christian, it was unanimously voted that he be received after baptism.

* Not yet received.—ED.

Chang Sun, a convert of sixty years.

This man's conversion is the first fruit of our little school and out-station, at *Chiem-ta-chui*. His attention was first directed to the gospel by his son, a little lad of seven years,—a pupil in the school. This little boy, on going home from school, spoke of what he saw at school and was there taught, and what he heard at the chapel at Hongkong when he went over on the Sabbath. He told his father that it was not good to worship idols, but that Jesus' doctrine was good. From these remarks frequently made, the old man was induced to read the books that his little son brought home, and soon felt induced to accompany the school boys to Hongkong on the Sabbath, to attend the chapel services. From this time—about a year ago—he has continued a regular attendant at the chapel services, and has for some months been connected with the bible class, having moved to Hongkong. He from the first began to feel the wickedness of his heart and of his past life, and at once threw away his idols, and separated himself from all idolatrous practices. He earnestly besought the true God to forgive him for his long life of sin and folly, and to grant him faith in Jesus and in his doctrine. God, he feels, has answered his prayers. He has now for more than three months felt happy in the doctrine, and wishes now to be among his disciples, that he may more clearly understand, and better obey Jesus' laws. He remarked with emotion: "*For fifty-nine years I have worshipped idols; and it will now be necessary for me to work hard during the short end of my life, to balance the long end in which I have worshipped idols and served sin.*"

A Christian marriage.

A Sam, wife of the assistant A Tui, has been about a year studying the doctrine. At this time she was very ignorant. She could not read, nor did she know anything of the doctrine, but now she knows a little of both. About five months ago she had grace given her to see the sinfulness of her heart, and to

pray earnestly for remission of sins and faith in Christ, which having received, she desired baptism and admission to the church. The above is her own brief statement. As she gave satisfactory evidence of conversion, she was received by the church and baptized with the others.

A Sam was married to A Tui soon after Mr. Dean left for Siam last year. The usual preliminaries of a Chinese marriage, excepting the idolatrous ceremonies, were observed at her father's house, (in a village near Macao,) after which, with several female friends, she came to Hongkong to have me *complete* the ceremony. I called together all the members of the church then in Hongkong. Several of the brethren offered prayer, beseeching God's blessing upon the couple. I performed the ceremony in the usual manner, after which A Bak gave the females present an account of *American wives and mothers*, to show to them what was to be domestic life in China, when the gospel had produced its appropriate fruits.

From her marriage this woman has been most exemplary in all her conduct. She is of a superior order of mind. During the past year she has learned to read quite well, and has committed to memory and repeated in our morning exercise, large portions of the "Manual of Doctrine." She has always read in her turn, too, from the Scriptures in the bible exercise. There are now three female members,—heads of families,—in the church, and there are others who give us hope that they may soon join them.

Letter from an absent church member.

May 16.—Our hearts are occasionally cheered by letters from absent members of the church. The following is a literal translation of one just received from a member, giving an account of himself while on a visit to his home. This man is a common coolie, and when he was baptized a little more than three years since, scarcely knew a character of the language. He can now read intelligibly, and possesses a degree of Christian

knowledge, that would put to shame many who have sat under the gospel from their childhood.

“Praise to the Lord Jesus who called me to be a disciple, and to the true God for his tender compassion towards me, notwithstanding I am so much like the corrupt multitudes around me, and am still so dull in understanding, and so superficial in my knowledge of the true doctrine.

“Last year, in the fourth moon, I took passage for my native district and home, and through the mercy of God and his gracious direction of the wind, I was enabled to reach my home in safety. My heart rejoiced in once more beholding my aged mother. I daily read the sacred volume, and explained the doctrine as far as I was able to my aged mother and relatives. Having reached home I did not dare to idle away my time, and went to the sea to take fish. Each day I exerted myself to worship God faithfully. There was one man among the fishermen with whom I was associated, who understood well how to read. Having some books with me I gave them to him, and explained to him their doctrine; in this my heart was happy. This man carefully read these books of our God, and confessed to their truth and goodness. About this time I met with brother Aee, who was on a visit home and brought books with him. I replenished my stock, and distributed, as I had opportunity, copies among my neighbors and friends, and instructed them in the true doctrine as well as I could. Daily I had joy in God and strength to worship at his feet. Glory to my Lord and Saviour Jesus Christ, to whom alone I am indebted for it all.

“The above for the information of the Teacher, is respectfully presented by the disciple,
TENG-NGL.”

The members of the church seem very much quickened of late, and our God is adding to our number, as we humbly hope, of his chosen ones. Oh, that he may confer upon us abundantly, *courage*, *love*, and a *sound mind*, and through us

condescend to gather many of this people into his fold!

SANDOWAY.

LETTER OF MR. ABBOTT.

The Burmans at Sandoway—Mrs. Abbott's labors.

March, 1851.—Before I left Sandoway there was another candidate for baptism from the Burmese. As I have seldom written any thing respecting the Burmese department of the mission there, it seems desirable that I should give a sketch of its history.

When I arrived at Sandoway, in 1840, I could not use the Burmese language with any fluency and did not attempt to preach to the Burmans at all, though we were there surrounded by a Burman population without a single missionary or assistant to preach to them. Moreover, I had enough to do in the Karen department, and could not think of preparing myself to preach in Burmese.

Mrs. Abbott had studied the Burmese language intensely and with success. She had mastered it, and spoke it with remarkable fluency and correctness. Our house stood out of the town by the wayside, fronting which was a large verandah that passers-by were accustomed to enter, either to seek rest in the shade from a burning sun, or shelter from the rain in its season, or, attracted by curiosity, to see the foreigners and their children. That verandah was Mrs. Abbott's chapel. There she used to take her seat with a bundle of tracts and the Scriptures, which she would read and explain to all who might be disposed to listen. Occasionally a large group would sit in silence for hours, held there by the influence which the beautiful and perfect manner in which Mrs. Abbott spoke their language exerted over them. It was a passport to the heart. And well did the meek preacher know how to avail herself of it, to secure an introduction for that gospel which bringeth life and immortality to light.

Her care for the sick, and its effect.

Another means of usefulness was connected with her administering to the wants of the sick and afflicted. The "mamma's" fame for goodness and skill soon spread to all the villages round about, and the lame, the halt and the blind were brought in to receive medical aid. Did a child tread upon a coal and burn its foot—it was sure to be brought—by its mother always—to the *mamma* for help. Many children of the land are afflicted with bad sores, arising, no doubt, from their habits of life. Such cases were attended to at once, their sores or wounds washed and bandaged, and directions given to the mothers how to take care of them. And when all was done, the poor creatures would sit down on the mat at the *mamma's* feet and listen to the reading of the tract or to words of wisdom and truth. Thus Mrs. Abbott,—as many other such women in our missions have done and are doing—exerted an influence over the heathen women of the land, as near like the *divine* as any thing we can conceive of in this fallen world.

For five years she thus pursued her way, amidst domestic cares and sorrows—in weakness and affliction, ever ready to divide her solitudes between her own feeble infants and the heathen women who might gather round her door. With a fidelity and meekness seldom surpassed (never ostentatiously displayed, they were too pure a reality,) she discharged the daily obligations of life; and with faith that never wavered she bore the burdens which her missionary life imposed. All the labor in the Burmese department she performed; all its responsibility devolved on her, and well did she sustain it. Although subjected to trials, peculiar to herself and to her position, known only to ourselves, she labored for the welfare of the heathen with a constancy untiring, ever exhibiting a Christian magnanimity as she walked on in the pathway of life. She fulfilled her mission of suffering, of toil and of holy influence, till she

sunk suddenly, but gently, into the grave.

Her death and burial.

She died in the evening. During the night the news had reached a few villages near, and in the morning it spread rapidly, so that early in the day groups of women, from the town and from the surrounding country, came flocking in to get a last glimpse of *mamma* before she was hid away in the tomb. Some undoubtedly came from curiosity—a foreign lady had died; it was a strange thing in the land. Many came with a spirit of heaviness and mourning. Mrs. Abbott was a woman capable of making an impression upon *minds*—of exerting an influence that should be long felt. Such an influence she had constantly and affectionately exercised over those women. Many of them lamented her death in sincerity and with a sad heart. They would stand around her lifeless form and express their affection and their grief. They would speak of the sacrifice she made in coming to this country; and of her goodness and kindness to them. And they would bewail her death—a *mother's* death,—and would turn to her motherless babes and give vent to their tears. To this day they remember her with affection, and her praise is still on their lips.

The native officers of the place came and proposed a large funeral, offered to make a large gilded coffin, and to carry her to the grave with pomp and parade;—not that they intended any religious ceremony, or any compliance on our part with their ideas of things. It was simply the prompting of respect and good will. But it was not congenial to my spirit to have so much noise and display. We buried her at evening. The people had all gone to their homes except the few native Christians and two English gentlemen, residents of the place. We let her down into the new-made grave, and she slept with her infants already there.

How sweet the slumbers of the grave! There she rests from her labors, and

her works do follow her,—yea, the people rise up and call her memory blessed.

A plain monument is erected over the spot, and a marble slab tells the stranger, simply, that it is "The grave of Mrs. Abbott."

The first convert—Ko Bike.

The first convert from the Burmans was Ko Bike, a man advanced in life, and for a Burman, a grave, moral character. He had visited our verandah, and had heard from Mrs. Abbott those truths which made him wise unto salvation. After a long time he asked for baptism, and in 1843 was baptized by br. Stilson. Since that time he has uniformly maintained an exemplary Christian life. He was cast out and abused by all his acquaintance and neighbors, and what was worse than all, by his own wife and family. He suffered provocations from his wife which I should think were adapted to arouse the spirit of a man. But through it all Ko Bike maintained his integrity. I have seen the good old man weep like an infant when speaking of his family; all else he could bear with composure. And he finally triumphed. All his family are either Christians or friendly to the truth. When I returned from America I found Ko Bike the same, and he has maintained a good profession till the present time. He talks to the people a good deal, and distributes tracts, and although not a very great preacher, his piety and personal worth give him a good influence over the people.

A converted priest—Ko Bike's family.

The next convert was a priest. He, too, was first attracted by curiosity,—a white foreign woman could speak his own language well. It was a great condescension in a Boodhist priest to go into a house at all where there was a woman,—more, to sit down in her presence, especially for him to sit on a mat upon the floor, and the woman in a chair, above him;—much more, to listen to a woman's reading or instructions. But the priest *did* sit down at the feet of a woman, and listen to her words long and

attentively. He came occasionally for months, and Mrs. Abbott cherished a hope that he was earnestly seeking the way of life. At length he disappeared. For a long time we heard nothing of him, till word came from his monastery that he was dead. It appeared that his fellow priests had become alarmed at his frequent visits to our verandah, and had persecuted him; and that while he was ill they had tried to force him into the observance of some heathen ceremony. We heard, also, that to the last he refused to comply. A mystery hangs over his last days, as we could learn nothing except what came through the other priests. From all we could gather, we indulged a hope that he died in the Christian faith.

Ko Bike's son, also, embraced the gospel in those days. His case was not perfectly satisfactory, but so much so as to justify his baptism. He has given evidence, for the most part, of a change of heart. But he has what the Karens call a "crooked ear," so that he gives us some anxiety, and demands the exercise of a little charity and of some patience. He has been lately suspended, but I am not without hope that he is in the way of life.

The wife of Ko Bike had begun to bend before I left Sandoway for America, so much so that she would come to the house and see Mrs. Abbott. She had not *sêhed* (abused with words—and it means a good deal) her husband for some time,—would allow him to pray in the house in peace,—had not for a long time dragged him about the floor by the hair of the head,—and had not even run away from him recently. When I returned from America she was still more like a Christian, and has since, on the whole, exhibited a good temper, although she occasionally lets the people about her know that she still has a spirit of her own. She does not, however, exhibit the violence of former days, and in no case the *vileness*. She is a changed woman, and regular in her religious course,—has been asking for baptism,

and I presume will be baptized during the season.

Ko Bike's children and grandchildren are being trained up under Christian influence, and from his good example his neighbors are learning the way of life. He has achieved a noble victory, and is mightier than he that taketh a city.

Other Converts.

There are two other Burman members of the little church, an old man named Shway Eing, and his daughter, who came over from Burmah. This daughter was left motherless when an infant, and her father gave her to a Karen Christian woman to nurse. Of course the infant was nurtured in the "admonition of the Lord," and when quite young was baptized by one of the Karen pastors. Ko Bike's son heard of this girl,—a Burmese and a baptized Christian. He went over and sought her hand, married her and brought her to Sandoway with her old father. He had renounced Boodhism thirteen years ago, under the influence of the *young chief* of those days who had just escaped from prison at Rangoon. The old man remained a nominal Christian till he came to Sandoway, not fully settled as to the doctrines of the gospel. He revealed to me all his doubts, which I endeavored to remove, and during the whole season, whenever I said anything, it was in Burmese, for the benefit of that old man, and Ko Bike and the other Burmans. Shway Eing apprehended the truths of the gospel with remarkable clearness, and began to declare them to his countrymen a little, though at first rather timidly. He still was not very urgent for baptism, and I allowed him to take his own course. He was finally baptized by br. Beecher. He preaches well, and promises to be a very efficient laborer. His influence over the heathen around is of an excellent character, and under his teachings quite a number were considered good inquirers.

Thus you will see we have a small Burman church at Sandoway, a nucleus around which we trust will yet be gath-

ered a great company of believers. The gospel is preached there, truth is communicated to the people, and we have all felt that we now need nothing so much as the spirit of the Lord from on high. Our brethren and sisters there are studying the Burmese language, that they may be able to labor for the people around them. They are and must be all there from March to November of each year, and if they have health and will, can find time to do a good deal for the Burmans without impediment to their labors in Karen schools.

LETTER OF MR. BEECHER.

State of the churches on the coast.

Sandoway, March 15, 1851.—I have recently returned from itinerating among the churches on this coast. There is little of interest to report respecting others than the churches at Thay Kau and Great Plains, and if it were consistent with faithfulness to present only the bright side of the picture in our missionary reports, I would gladly speak only of these two churches. But those in the primitive church who made the mission reports, were not silent respecting the errors of the early converts, and we shall not find better examples than they afford.

The church at Ong Kyoung has suffered from the change of pastors which took place early in 1847. Tway Poh, who had built up the village and gathered the church, left at that time to build up a new interest at Thay Kau. His successor, Myat Kyau, is a better preacher than pastor. The church is not united or cordial in supporting him. Their love for each other, for their teachers and for Christ, has grown cold, while their love of money has increased, and they have become worldly-minded. A few, however, are faithful, and we hope that another contemplated change of pastors will tend to produce a favorable change in the people.

The church at Kyoung Thah is a feeble band. Their pastor, Shway Meh,

lacks energy, and needs additional instruction to prepare him for an effective discharge of the duties of his calling. But he appears anxious to improve, and we hope he will be able to come to Sadoway and study during the coming rains. The church appear willing to aid their pastor according to their ability.

Bogalo, pastor of the church at Sinmah, is dissatisfied with the fruit of his labors in that place, and goes to build up a new interest in a place near Buffalo. The church seem to regret his leaving them, and are ready to aid in supporting him as far as they are able, but he will not be prevailed upon to remain.

The church at Buffalo have built a very neat and durable chapel, and seem to be gradually increasing in numbers and strength, though they are still few and feeble. They find it difficult to obtain sufficient food and clothing to render their own families comfortable, but promise to contribute five rupees towards the support of their pastor.

Great Plains—Their late pastor.

We became greatly interested in the church at Great Plains for weeks before we arrived there. We had heard with deep sorrow of the sudden death of Wah Dee, the beloved pastor, while he was on a preaching tour in Burmah. His elder brother had ever been the head man of the village and the main pillar of the church, which had been gathered and called from Burmah chiefly through his influence. He had given freely and labored hard to erect an elegant and durable chapel. We had heard the old man relate the history of the church, had wept with him as he recounted his toils, his trials and bereavements. One hundred families had followed him from Burmah nine years since. Some were disheartened and returned; some had gone to other villages; his companion had a few months previous been taken from him, and now Wah Dee, his pride, his chief joy and hope, had been suddenly removed.

Stroke after stroke had fallen upon the head of the worthy patriarch, now

grey with long years of anxious toil, and he showed how near he was to being heart-broken at the last severe blow, by often assuring us with tears and sobs, "My heart is not yet destroyed." We found, on arriving at the village, that the old man was as active and untiring in his labors as though he believed the life of the church and the prosperity of the village depended upon his efforts. He was instant in season and out of season—the counsellor of the young, the friend of the poor, the comforter of the afflicted, a bright example of that faith which works by love.

But the village. They had told us nothing about this. Many came to the river to greet us, and during our long walk to the village, talked to us of their lamented pastor, of their fears on account of the robbers and their troubles with the Burman tax-gatherer; and we thought of little except the words of comfort and encouragement we should speak to them. We had some faint recollection of the scattered and shabby houses which composed the village when we visited it three years previous. We had heard something, but very indefinite, of the change since made, but were expecting to see little beyond the ordinary style of Karen villages. But never were we so agreeably surprised as when we stood in front of the pastor's late dwelling and looked at the new village. The houses standing in rows and built with care,—the ground under and around free from rubbish, as if often swept,—the little plots of vegetables well cultivated and fruitful,—the thriving nurseries,—the street, wide and straight, and neatly bordered with fruit trees and flowers whose fragrance filled the air,—altogether formed a spot lovely and pleasant to us.

We were fast forgetting the sad thoughts that had filled our minds a few minutes before, and were expressing our pleasure at the neat and prosperous condition of the village, praising, also, the industry and good taste of the villagers, when one and another, the old head man

among the foremost, came near and said, "It was all done by Wah Dee,—it was all planned and directed by Wah Dee." We had admired the remark of the old man, that "Wah Dee, though dead, had become a sweet-smelling savor," but it was only then that we saw what had suggested the idea, or that we fully comprehended its meaning.

Nor did the village lose any of its charms by a stay of three weeks in the place. We found the people intelligent, industrious, and anxious to be instructed; it was pleasant to teach them. At first, our mornings and evenings were wholly occupied with visiting some twelve or fifteen sick persons, but by the blessing of God all but two soon recovered.

Painful superstition—Wah Dee's successor.

The death of one of these served to exhibit in a painful degree, the ignorance and superstition that still darken the minds of some Christians, even in our more intelligent villages. A bereaved father came to us just as we were leaving, and with deep sorrow depicted in his face, entreated us to pray for his daughter who had died a few days before. We were the more surprised, and even shocked, because that subject had often been remarked upon during our stay, and once especially when he was present. How hard and how slow the process of thorough conversion from heathenism! This man, we hope, was an exception to the majority of the church there, for they showed at the covenant meeting which we held with them, a degree of intelligence and spirituality that much exceeded our expectations, and the occasion was to us one of high spiritual enjoyment, which will long be remembered with deep interest. The many and severe afflictions of this church seem to have been abundantly sanctified to their growth in grace.

Soon after arriving a school of thirty-five bright and interesting children was gathered, and taught by a young man who had studied at Sandoway. The school was well attended while we were there, but it was expected that when we left,

the older ones would be needed to aid their parents.

It was decided, in accordance with the wishes of the church, that the son of the deceased pastor, a most devoted and promising young man, should take the place left by his father, as soon as he should be more fully prepared by age and study, and in the mean time his uncle, the head man, will continue to aid in conducting worship and in watching over the church, as he has done since Wah Dee's death. We bade the people farewell, wishing that it was practicable to make their village our home.

Another happy village and faithful pastor.

A day and a night's sail towards home brought us to the village of Thay Kau. The Christians of this village have literally caused "the wilderness and the solitary place to be made glad for them." Four years ago, the place where the village now stands was a dense wilderness; but the rice field has appeared instead of the jungle,—the habitations of men are now seen, where were then only the haunts of wild beasts,—Christians now walk in company to the house of God, where a few years since roamed herds of the wild elephant,—and the voice of prayer and praise is heard, where the moaning of the forest trees was only broken by the yell of the tiger and the barking of the deer. This people have shown much of American spirit and enterprise in building up their village, and are making pleasing advances in civilization as well as in Christianity.

Their pastor, Tway Poh, to whom the praise is chiefly to be given, has so often been mentioned that you must begin to feel well acquainted with him. He has everywhere the same mild yet decisive, dignified yet winning manner, but needs to be seen in his own village and in his own family to be perfectly known and appreciated. No native preacher has a greater or better influence abroad, and none is more beloved and respected at home. Even the worshippers of *nats* and idols, who will not believe the doctrines

he preaches, will yet when in trouble look to him for counsel.

We had met him at other villages this season before seeing him at his own, had been highly pleased with the air of civilization which he always bore, and were often amused to see how much more at home he appeared when sitting in our chairs than the other assistants. When we saw him in his own house we understood the reason. His whole house was neatly and substantially built, but his room, which is used also as a conference room, approached more nearly the civilized standard than any thing we had before seen among the natives of this country. The floor, rafters, steps and door-frames, were of *sawn* plank; the room was furnished with two tables, two or three chairs, and a couch with turned legs. Upon the tables were a small variety of books, in Karen and Burmese, also papers and pamphlets, all arranged with care. But what gave the principal charm to the whole was, that the lumber was sawn by his direction, and the furniture was all of his own manufacture.

As we passed by or entered this room from day to day, and saw Tway Poh,—*Rev.* Tway Poh, we should say, for no minister was ever more worthy of the title than he,—sitting by his table, reading and studying, or conversing with those who sought his advice,—we often wished that our brethren and sisters who feel such an interest in this people, could experience the delight that we did, as the expression came involuntarily to our lips,—How much like a pastor in his study at home! Let the prayers of Christians ascend to the great Head of the church, that he will raise up from among this people many such pastors as Tway Poh.

TAVOY.

LETTER OF MR. CROSS.

Visit to Mata—Repeated offences.

Tavoy, May 1, 1851.—I left home on the 3d of April, with two Burmans

and two Karens, to visit the Mata church. I wished to know, in the first place, how the people had carried out their resolutions to return and build their houses in the vicinity of the chapel. But particularly, I had heard of a recurrence of misconduct for which a member had been set aside from the communion at our meeting there in January.

Before setting out, the steamer arrived from Maulmain, bringing brn. Mason and Abbott, also Miss Wright, on her way to Mergui to improve her health. We were glad to welcome br. Mason after so long a time of expectation. Br. Abbott looked quite thin, but not any worse than I anticipated.

I started about 9 o'clock. The sun poured down with great power across the plain. About noon the sky was overcast with clouds, and threatened rain, so that the day was cool. I made this day what is more often made in two days' travel—crossed the mountain and passed the worst part of the road. Arrived at Mata the next day, Friday, a little after noon, not thirty-six hours from home. Found only a few of the people. They had expected me the day before and went out to meet me. But those whom I wished to see were most of them present.

The persons who had been again guilty of gambling put on great airs of humility. I endeavored to show them that they had no longer any claims to confidence and could not be regarded as disciples. We could but look upon them as deceivers and as in the gall of bitterness. I endeavored to show them the great guilt of their course. After having the whole matter so distinctly set before them, and having themselves made such demonstrations of repentance as at our former meeting, still to persist in their wickedness, made their offence such that they might well tremble lest God should give them up, without any hope of repentance, to incurable recklessness.

Tattooing—Magical medicines.

Three others had been guilty of tattooing. I say guilty, for I must re-

gard it as a great offence, though I am aware that it is viewed in another light by some. In this case the young men implicated pretended that they submitted to the operation—one of extreme pain, without the aid of narcotics, which they said they did not use—as a preventive medicine. This we regarded as so much the worse, since it must have had in their minds more or less connection with the idea of magic. They all professed great sorrow for the offence, and repeatedly begged to be forgiven.

Another case of medicine occurred in this way. A Shan offered two young and inexperienced disciples some pills, which he assured them would be proof against all sickness. They were induced to swallow the pills. Then said he, Here is this idol. It is a part of the medicine to worship this; otherwise the pills will do you no good. They made signs of worship to the idol. Then he said, You have taken the pills and worshipped the idol; now for the cash, or the medicine will become *taho*,—a thing that all the natives, Burmans and Karens, dread perhaps worse than ordinary death. *Taho* is the power, supposed to be possessed by many persons, of sending death to whom they please by means of an insect, or something of the kind. Any substance, a dry piece of buffalo's hide, for instance, at the will of the operator becomes an insect and enters the person to be attacked, when it at once dismisses its assumed nature, and somehow causes instant or lingering death. This is greatly dreaded by the people, particularly the heathen, and the disciples, even the most intelligent of them, are haunted with dread to a greater or less degree. The fear that the medicine might become *taho*, was enough to make these poor fellows, when duped into swallowing the pills, to give their last kernel of rice for a week to satisfy their *doctor*.

These occurrences I endeavored to make use of in showing the propriety of the disciples' obtaining medicines of the teachers, as they do at Peekhya and

at the south. Here they scarcely purchase medicines of the teachers to the value of a pice, and think it hard if any thing is expected for it, yet they throw away upon this kind of humbug two, three, and sometimes four or five rupees. I opened one of the pills, and found it was simply brick, or burnt earth, besmeared on the outside with a black shining substance.

Rebuilding the village—Bible class—Encouraging prospect.

I think the people have gone heartily into their resolutions for Sabbath schools, family worship, &c., and on the whole seem to be doing well. I found opportunity to exhort several who were tardy or delinquent in coming back to build their houses near the chapel. They all seemed much stirred up. Many have already built their houses, others were cutting their bamboos and timber, so that it begins to look like the city of Mata again.

The reports of the Pwos recently baptized above Mata are exceedingly encouraging. They have established worship, and go about exhorting others around them. Many of the colporteurs sent out at our meeting in January also bring favorable reports about the unconverted, among whom they have been to preach and to read the Scriptures.

Sabbath afternoon was spent in a bible class by the whole congregation, and much interest was evinced. The subject of the support of the ministry was drawn out at length from the passage, Matt. 10: 9, 10, where the apostles were directed to depend entirely on the support of those who might receive them; and were declared to be as laborers worthy of their hire. This was to be regarded as an example, at the very outset of the gospel dispensation, of the relation of the churches to their ministers.

I spent three days, on the whole pleasantly, and I hope profitably, with the people, and after a meeting for worship and farewell on Monday morning, started for home. Notwithstanding the cases of discipline that have occurred,

there are many things encouraging. On the part of many there seems to be a warm feeling of piety. We hope God will continue to bless this people, till they shall be wholly brought back to him. Arrangements have been made with the government officers, which we think will break up the system of temptations practised upon the Karens by Burmans from town. The Goung Koke is authorized to apprehend and fine any who may be found in his jurisdiction having gambling implements with them. Those who have been guilty seemed much alarmed, and it is to be hoped that the whole business will be effectually stopped.

May 3.—Our pupils begin to come in for the rains, but I fear there will be comparatively but few. This, however, I shall be able to report hereafter.

MERGUI.

JOURNAL OF MR. BENJAMIN.

Encouragement—Visit to Kabin.

Mergui, Feb. 2, 1851.—Preached in the afternoon and evening to a congregation of fifteen or more, most of them pagans. They paid very close attention. One old man of the number says he will hearken to the teacher's instructions and endeavor to persuade his family to become Christians. Another says he wishes to become a Christian, but his family oppose him so bitterly that he cannot. Another, who is a very sober and trustworthy man, says he wishes to become a Christian now, and still another is an inquirer of some promise and has appeared very thoughtful through the day.

8.—Started for Kabin, accompanied by Mrs. B., about 9 o'clock, A. M. As it was low tide, we could not reach Kabin, as is often done by one tide. However, by hard tugging, we managed to get within a few rods of the landing place late at night.

9. Sunday.—Took possession of our room in the zayat. At ten o'clock the people assembled, and I preached them a sermon on the subject of confessing Christ before men.

Many of the people are suffering from chill and fever. I should think nearly two thirds of the children are sick, though in the interval of the separate attacks they run about and play as usual.

The meetings through the day were well attended. The church seems comparatively prosperous.

10.—A pleasant spirit pervades the meetings. We have four public meetings through the day, and Mrs. B. holds a meeting with the females and children alternately, at one o'clock each day.

An inquirer—Excluded members—Transgressors.

Sent two or three of the young men to call a man living over a day's journey distant, who has said he wishes to become a disciple and requested to be informed of our arrival, that he might come and attend the meetings. It may be, he is a sincere inquirer.

Held a meeting for prayer and conference with the candidates for baptism. Seven attended, some of whom appear well, but others, I fear, do not know what they ask. The two oldest, a couple not long married, seem especially destitute of religious knowledge, and I fear are as destitute of religious principle.

12.—Two of the old excluded members came in to see us. One of them some time since requested to be restored, and it is hoped may yet prove to be a true Christian. The other also professes to be penitent. They live so far from the disciples that we can know but little about them at present, beyond their mere professions. I urged them to come and build here, but as they have already cut fields near the houses they now occupy, they are unwilling to remove until after the rains.

13.—Commenced the examination of the church. Four of the members had broken the Sabbath, or rather had kept it on one occasion in the Roman Catholic way, that is, they attended worship through the day and went fishing in the evening. One young man, who was formerly a member of Mr. Cross' school and expected to be employed as an

assistant, stands suspended for pilfering. He professes to be penitent, and I hope really is so; yet he gives us too much reason to fear that he inherits the evil propensities of his mother, who is thievish and otherwise troublesome.

14.—Continued the examination of the church. Several individuals who were dealt with last year for tattooing as a charm against serpent bites, are living from two to three hours' walk from the zayat and seem unwilling to build nearer. I fear their repentance for the tattooing was feigned. This disposition to get away from among the disciples, shows but a cool attachment to the Saviour and his people, to say the least. However, as there are no other charges against these persons, we must try them for another year.

An inquirer from Tanyet.

The man mentioned on the 10th, as an inquirer, arrived to day with three others. Of these latter, one is a head man who has learned to read by his own unaided efforts, has often requested me to baptize him, and comes now to renew the request; but his character heretofore has been such that I cannot receive him, without very satisfactory evidence of his conversion, and a well sustained probation. Another was once a member of this church, but left the village and moved off among the pagan Karens, and was excluded. He says he maintains family worship, observes the Sabbath, and does not drink arrack nor offer to the nats. But he will not return to this village, and means to build a zayat where he now lives. This may be of the Lord. We must wait and see. The third is a thorough-going heathen and merely came to keep the rest company. They all live near Tanyet, less than two days from Mergui, where there is quite a large number of Boodhist and half Burmanized Karens.

Baptisms and communion—Instructions forgotten in trouble.

15.—Examined the candidates for baptism. Including those from Tanyet, there were ten who wished to be bap-

tized, but only two were received. I think it far better to put off the baptism of a sincere but ignorant Christian, until I can be satisfied as to his character, than to baptize a probable unbeliever.

Had an opportunity to exhort briefly, two of the heathen Karens of the neighborhood, both of whom have often heard the gospel from the faithful assistant stationed here. One of them professed himself nearly ready to become a worshipper of the true God, but soon showed that this was only a foil to an application for "fever medicine" for a child. I gave him the medicine and tried to call his attention to the disease of his heart and the physician that can cure it.

16. Sunday.—Baptized the two candidates received yesterday. Several of those who were not received seemed quite anxious to be baptized, and one—a girl of ten years of age, who was put off in consequence of disobedience to her parents—cried all night from disappointment. Her fault is a very common one among the Karens, and one for which the parents themselves are largely responsible.

Administered the communion in the afternoon. There were over forty communicants. The state of the church is on the whole quite encouraging.

Had a season of prayer with the three men from Tanyet. They all professed to be fully resolved to serve God, but that they love God and holiness, I have not yet sufficient evidence.

17.—After morning prayers, made preparations to leave at noon for Themboung and Katay. Before leaving, however, went to see the sick and dying child of one of the men employed as evangelists last year. Death was evidently very near, and the poor little sufferer had frequent convulsions, during which, the mother and grandmother wailed most piteously, and ejaculated prayers, some of which showed that numerous good instructions were in the moment of trial forgotten. The old grandmother, who has reached the period of second childishness, prayed frequently, somewhat as

follows: "O God, do not cast away my grandchild. We have not forgotten thee—we pray to thee every night and morning, and will do so more diligently hereafter; therefore do not cast away my grandchild!"

Fishing village—Themboung—Low state of the church.

18.—Dined at a Burman fishing village, situated at the base of a small conical hill, which is surrounded on all sides by immense mud flats laid bare at low water. Of course, the stench of decayed fish and other species of filth was sufficiently disgusting, although at every flow of tide the water passes under the houses and sweeps off quantities of refuse matter, which if suffered to remain could hardly fail to breed a pestilence.

While we lay here I was considerably amused by observing a boy coming home from a fishing excursion on a small bark boat or sledge, which he paddled rapidly along with one hand and one foot over mud into which he would have sunk from sight if he had attempted to wade through it.

Reached the Themboung landing during the night.

After breakfast went to the zayat, a mile and a half distant, and held a meeting. The Kabin assistant had reached the station before us, and people were therefore expecting us.

This little fragment of a church is not prosperous. Several of the members have been guilty of attending Pagan festivals and drinking arrack, and I have seen only two or three of them who seem to be earnestly pious.

After evening meeting had a long conversation with the Kabin assistant. I am constantly refreshed by his deep and intelligent piety. Speaking of some assistants who had complained of the smallness of their salaries, he said, "A man who will leave off preaching because he can make more money and live more easily some other way, or because the disciples sometimes seem tired of giving him his food, shows that he cares more for his own comfort than the

will of God. I made up my mind from the first to bear all such trials patiently. My wife sometimes, when we get out of food and the disciples seem backward to supply us, becomes unhappy, and weeps and wishes herself at Pyeehaya with her friends, but I instruct her and pray for her, and she becomes happy again. At first after our marriage she often got angry and scolded me, but I guarded my heart, and did not answer her angrily, and now, by God's grace, she is a great deal better."

20.—Examined the church. Only ten were admitted to the communion, which was administered in the afternoon. I trust God will watch over this little flock for good, yet, humanly speaking, the prospect is not encouraging. Aside from the low state of the church, the families of the disciples are small, and there is no pagan population in the neighborhood from which to look for recruits. Even now some of the disciples talk of removing to another station. It might be well if all would do so.

Katay—Men hardened in sin.

Arrived at the Katay landing about three o'clock P. M. We landed in a kind of garden, planted thinly with sickly looking watermelon vines and a few betel vines. While we were at dinner, the owner of the garden, a gray-headed, good-natured Burman, and several children, came and stationed themselves near us and seemed quite amused with our proceedings.

After dinner went to the zayat, nearly two miles distant, and in the evening held a prayer meeting with a small congregation, a portion of the disciples being engaged in cutting fields several miles distant. Here, as at Kabin, many of the people, including nearly all the children at the station, are suffering from chill and fever.

22.—A woman, whose husband is a Burman, and whose parents are apostate disciples, called at the zayat, and in reply to my queries and exhortations, expressed a desire to become a Christian. Her father, it seems, first apostatized

and then beat his wife most cruelly because she refused to drink arrack with him. He however finally prevailed, but it is still to be hoped that the poor woman has a spark of grace, which the Lord will not suffer to be quenched. The whole family live in the edge of a fine orchard of areca trees but a few rods from the zayat.

23, Sunday.—The meetings were well attended, except in the afternoon, when some of the people stayed at home and slept. An old pagan who has often heard the gospel, attended through the day, and was gently exhorted by the assistants without any apparent effect. He says the assistants sometimes *curse* him in their prayers;—a statement, it is to be feared, too sadly true, though in a different sense from the one he intends. He is not the only one whose hardness of heart turns the blessing into a curse.

Addressed a few words of exhortation to some heathen Karens as they were passing the zayat. They listened for a few moments with evident aversion, and then hastened away. The hostility of unchanged human nature to the message of salvation through Jesus Christ, is as bitter here as elsewhere.

More cheering—The halt and blind.

24.—Several called through the day, some of whom attended worship. Among the latter was an invalid young man who is “almost persuaded to be a Christian.” He says he fears the displeasure of his parents, whose violent opposition alone has prevented him from coming among the disciples as an inquirer.

A girl of about fifteen years of age, whose parents are disciples, to whom I spoke about the salvation of her soul, says she thinks her heart is changed. She knows she is a great sinner, but she hopes that the Saviour to whom she constantly prays has pardoned her sins, and she desires to be baptized and serve God as long as she lives.

25.—A blind man living several hours’ walk from the zayat came in, led by his daughter, a wild and timid girl of ten years of age, to beg fever medicine for

his family. Their walk through the dark jungle, by an almost imperceptible foot-path, must have been a lonely one indeed. We have prevailed upon him to stay until to-morrow morning. While I was telling him the story of Christ’s labors and sufferings for our sakes, he interrupted me by asking, “Where is Jesus Christ now?” and when this was answered, he asked, “Do they ever get sick in heaven?” These questions and other similar ones show a degree of interest in the subject, but it is as yet very slight.

Called at the house of one of the Christians, where there are an old blind woman, and a middle-aged daughter, whose lower limbs are deformed and but partially developed, so that she has never enjoyed the luxury of walking. Both mother and daughter seem to be enjoying religion.

26.—The blind man named above came in for his medicine soon after morning worship. His heart is as dark as his eyes. Still, it may be that, by God’s blessing, some one of the numerous exhortations he has heard will prove his guide to spiritual light.

Two impenitent Karens attended our forenoon meeting. One of them has often professed to be an inquirer, but seems now farther than ever from the truth, having not only resumed his nat worship, but “given himself out to be some great one.”

Six individuals gave in their names as candidates for baptism.

Roman Catholics—Importance of establishments in the jungle.

27.—Among those who called, were several Roman Catholic Karens from the neighbourhood of Katay village, where there are some ten families of them. The priest who has them in charge, having erected commodious buildings at the village, spends a good portion of the year with his flock.

In this he is wiser than we, and I can not help asking, why should not we follow his example? Our churches, it should be remembered, are undergoing

a sifting process. Those who have been attracted by novelty and by worldly hopes which cannot be realized, are gradually dropping off and returning to their old habits. Many who we trust have felt the power of religion, have lived hitherto by raising upland rice on virgin soil, so that one field lasts them only a year; and they do not yet know how they can earn a sustenance in any other way. Hence, when all the suitable ground for several miles around a village has been cut over, what can they do but leave the village, and seek some other place where the land has never yet been tilled? It seems to us there are many things which they might do, but it is very evident that it will take long to produce a radical change in their mode of life. Nor do I see how we are to do this work thoroughly, while we live so far from the people and see them so seldom. It is true we came here to preach the gospel; but our brethren in New England would find preaching the gospel quite a different thing, if each pastor's flock were scattered from Cape Cod to Lake Champlain, in primitive forests traversed only by blind foot paths. I am strong in the conviction that to do our work thoroughly we must keep the people together, and that we can do this at best but partially until we have establishments in the jungle where missionaries can live the year round.

A number of Karens and Burmese passed the zayat, on their way to a funeral feast in a Pwo Karen neighborhood, on a branch of the Palaw river only two or three hours' distant. The road, which is the same that leads to Pyeekhya from Katay and other villages south of it, passes directly by the zayat and is much travelled.

28.—Three of the candidates for baptism were examined and received. They appear well.

Several wild Karens passed the zayat and received a word of warning. One of them professed to be already a believer. But something in his looks, together with the profusion of gaudy or-

naments worn by his wife who accompanied him, led us to suspect him, and one of the assistants asked, "Brother, are you not lying to us?" "Yes, brother," was the ready admission.

Baptisms—Prospects—Importance of the station.

March 1.—Held meetings morning and evening. The remaining candidates for baptism were examined and two of them received.

2.—After morning prayer meeting baptized the five candidates received on Friday and Saturday. They are all young, the oldest being not more than sixteen years of age, but they are intelligent and serious, and I trust will adorn their profession.

At the forenoon service felt refreshed by the fixed and pleased attention of several of my auditors, especially of the lame woman mentioned above, whose open and intelligent countenance, while I attempted to unfold the parable of the sower, showed clearly that she comprehended and relished what I was saying, and that she was at least no way-side hearer.

Administered the ordinance of the Supper in the afternoon to about thirty communicants. It was a solemn and refreshing season, I trust, to all. I felt my own faith in the crucified Saviour strengthened, and could pray with the publican, in utter self-abasement, and yet in hope, "Lord, be merciful to me a sinner."

The prospect at this station is better than I had anticipated. We have had no cases of discipline, and the church seems to enjoy harmony and a degree of spiritual life. The station, moreover, is a very important one. Nowhere else have I seen so many of the unconverted Karens passing and repassing. There is a neighborhood of them only one hour's walk from the zayat, and indeed they seem to be scattered all around in the neighboring jungle. It is only a day's walk to Pyeekhya, by a much travelled road which passes near many Karens of both tribes.

3.—Set off on our return to Mergui between ten and eleven o'clock A. M. Toward evening the tide left us at a beautiful though short sandy beach with rocks all around. Here we dined under the shade of a wide spreading Banyan. The Karens brought us some muscles for our dinner, in one of which I found a rough pearl. They were quite amused to see me preserve the "pith" of the animal, which they had frequently met with and regarded simply as a defect in a highly relished article of food.

4.—Arrived at Mergui a little before sunset after an absence of twenty-five days, during which the Lord has mercifully preserved us, and permitted us to enjoy many precious seasons with our dear Karen brethren in Christ.

Visit to Tha Ket.

March 6.—Started with the rising tide about 8 o'clock in the evening, on a visit to some Karens living not far from Ulah, who I am told have not yet been visited by a missionary.

7.—We have passed much beautiful mountain scenery to-day. This evening, especially, the view in every direction is most enchanting. The river winds in such a manner that we seem to be passing through a series of small lakes, and the mountains swell from the water's edge to perhaps a thousand feet in height on either hand, with deep gorges and conical peaks and a luxuriant clothing of lofty trees. We have passed but few villages. Here as elsewhere in these provinces, by far the larger proportion of the country is abandoned to untamed jungle and wild beasts.

8.—Arrived at Ulah before daylight. After breakfast set out for the Sgau Karen neighborhoods lying to the eastward, taking with me the Ulah assistant as guide. The path, which is so little travelled as to be scarcely perceptible in places, passes through several grassy plains or prairies which are covered with water during the rainy season, and thus kept clear of trees and jungle. On one of them we saw a fine herd of wild cattle grazing in the distance. When they

perceived us they stood gazing at us and snuffing the air for a few moments, and then dashed wildly off into the jungle. We found the heat on these plains very oppressive, and the shade of the forests that skirt them very grateful indeed.

Karens from Tavoy—Peculiar sect—Families visited.

Near two o'clock P. M. we came to the house nearest Ulah and found, beside the seven or eight individuals composing the family, eight men who had come from Tavoy province on their way to the head bookho, or priest, who once presided here but now lives six days' journey distant, on the border of Siam. We commenced preaching the gospel to them. The head of the family, a shrewd looking middle-aged man, on being closely plied with exhortations, said, "It is all good, but no matter about me—go preach to others." They all seemed to stand in awe of a subordinate priest who was among the Tavoyers.

Towards evening passed on an hour or more till we came to an old and frail zayat, rudely modelled after a Burmese kyoung, with their houses adjacent, where we stopped to spend the Sabbath. There is only one family here, numbering five individuals—an old unmarried man and a sister whose husband was carried off by a tiger two or three years since, two grown up girls and a lad about thirteen years of age. The extra buildings seem to be for the accommodation of the worshippers who meet here at new and full moon.

The originator of the sect of which this was once the centre, is the old priest referred to above, who seems to have made a rude attempt at religious eclecticism. From what I can learn of his doctrines, I infer that he teaches the existence of one God, who is worshipped under different names by "Burmans, Siamese, Chinese, white foreigners and black foreigners." Some of his followers, however, suppose there is a plurality of gods, and in their acts of worship call on them all, while others who think there is but one make offerings to all, in

order to be sure of appeasing the one true, but to them unknown, God. He prohibits the use of all animal food and enjoins the religious observance of the days of the new and full moon.

In each of the buildings near the zayat, a platform raised about two feet and about four feet wide, occupies one end of the main room. At the middle of this platform is a sort of altar raised two or three feet higher. Of course the workmanship of all this is scarcely superior to a child's stick play-house. At the time for worship, wax candles are lighted and placed on the altar, a song is sung, when the priest tells them their God descends and remains for a time on the altar; and during this time the officiating priest remains kneeling on the platform in an apparent—perhaps at times a real ecstasy, swaying his body to and fro, contracting the muscles in an unnatural manner, and wholly abstracting his attention from surrounding objects. Perhaps this newly invented religion may prove to some a “schoolmaster to bring them to Christ.”

9, Sunday.—The Tavoy Karens and the man at whose house we fell in with them yesterday, came up and remained through the day, thus giving us a good opportunity to preach the gospel to them. The priest violently opposed us, frequently calling the assistants “dogs,” and otherwise manifesting no little temper. He evidently feels fearful that his religion may be false, and yet dislikes to hear of one that requires a change of heart and life. The old man who had charge of the premises listened to our message with some apparent interest.

Just as we were closing our evening services, and while one of the assistants was at prayer, the two girls who live here struck up a wild, sweet melody, in the adjoining building. The words, like their religion, were a medley of Burmese, Siamese and Karen, some of the lines making sense, and others being utterly without meaning. One line frequently repeated was a prayer that all the world might be made happy, expressed partly

in Burmese and partly in Karen. When the song was ended I stepped into the room and found two small wax candles burning on the altar—the priest kneeling on the platform apparently engaged in silent prayer, and the remaining worshippers ranged around the room looking on in silence. I took the opportunity to exhort some of those who did not seem particularly engaged, to beware of the devices of Satan and trust in the only One who is able to save them.

10.—After breakfast we started for a visit to some of the families living in this neighborhood. There are over twenty of them, scattered through the jungle at distances of from fifteen minutes' to three hours' walk of each other. We visited five houses during the day and had a good long walk of it.

During the forenoon we passed three or four young men who were engaged in cutting a field far away from any sign of habitation. One of them, whose frank, open countenance prepossessed me in his favor, listened with apparent pleasure while I told him the news of God's compassion to our race.

Toward evening we found a young married couple who seemed really desirous to learn more of the doctrine of salvation by Christ. They informed me that they, with a few others in the neighborhood, would be glad to have an assistant stationed among them during the rainy season.

Put up for the night with a family who listened with no relish to our message, and were quite inclined to make disturbance during our worship.

11.—Returned to the boat. On our way as we came out into one of the prairies named above, we saw in the distance, a pack of wild dogs worryin a large female elk. My Karens acted like children, jumping and clapping their hands with delight. They are accustomed in such cases to watch until the deer is slain and then drag off the dogs and secure the venison. One of them ran back to a house we had just left procured a gun and started in pursuit

of the game, as I could not allow them to await the termination of the contest between the elk and the dogs. But he was too eager, and frightened off both dogs and deer before he came within gun-shot. A fine fawn, however,

which had just been killed, and which the poor dam, equally devoted to destruction, had vainly essayed to defend, was found on the spot and furnished my company a sumptuous meal.

MISCELLANY.

STATE AND PROSPECTS OF ITALY.

As the centre and chief seat of the Roman Catholic Church, and during many ages regarded as the common centre of Christendom, a revival of pure religion in ITALY would be of wider and more permanent consequence than the same event in any other part of the world. Apart from the fabulous legends of St. Peter and the primitive papacy, the authentic history of Christianity at Rome, associated with the yet unfathomed antiquity into which its annals retreat, invests that city with a magnificence that gives to the popish superstition its strongest hold on the human sensibilities. Take away Rome, and Romanism might subsist for a time, but how long?

That the church of Rome is incapable of reform must be conceded. Wickliffe and Huss, Luther, the Jansenists, successively discovered that they must make their choice between silence and excommunication, with its bloody and fiery possibilities. The Lollards were exterminated, Luther and his fellow laborers driven into dissent, the Jansenists silenced. Attempts at reformation have since been made in Italy, with no better success. In 1848 the Abbate Rosmini, encouraged by the apparent liberality of Pius IX, gave to the world a spirited treatise on Ecclesiastical Reform, which had lain in his desk through thirteen years of the leaden despotism of Gregory. It was speedily suppressed by the Pope. Indeed, for a church that assumes infallibility to admit that abuses in doctrine or discipline exist, is to impeach her own claims. The church of Rome is secure

of her empire over her millions of subjects only so long as that pretension, with whatever impudence, pitted against whatever degree of superstition, is preserved intact. It cannot be reformed. It must be destroyed,—by weapons that are not carnal, but are mighty, through God.

But in order to their operation in Italy, those despotic restraints by which all freedom of thought is hedged in, must first be broken; for how shall men believe truths they never heard, and how shall they hear, under such a tyranny as paralyzes every part of the peninsula, with the hopeful exception of Piedmont? Is there then any hope, any visible pledge, that an aperture will be made for the entrance of light where it is now shut out? Is not absolutism more strongly entrenched, are not popular rights more totally denied, than before the revolutionary movements of 1848 commenced? So it may seem, but the case is not desperate. "The superficies of society," says a writer in the *North British Review*, "speaks only of retrogression; but a somewhat deeper and more careful glance will discover many indications which point to a very different conclusion."

Five grounds of encouragement which survive all the evils of reaction are enumerated by the reviewer. 1. The events of 1848 demonstrated the inherent weakness and hollowness of European policy, that had before been outwardly so imposing, and the real strength of the people, while they acted with unanimity. 2. When it came to actual war, the people proved stronger than their rulers. For-

eign interference and divided counsels among themselves, were the causes of their failure. 3. The misfortunes of the last two years have taught the necessity of union, moderation and simplicity of purpose, in a manner not to be mistaken or forgotten by the friends of liberty. 4. The character of the Italians, for bravery, patriotism and capacity for self-government has been established before the world. 5. The erection and successful working of a free, constitutional government in Piedmont, sets up a beacon of good cheer to the oppressed of other States, and of warning to their oppressors. These are great way-marks to set in the history of Italian liberty.

And lest the people should by any possibility forget the great year 1848, and the lessons they so diligently conned, their rulers have set themselves by every device of revengeful despotism to refresh their memory. An enslaved press, arbitrary arrests, violent confiscations, martial law, crowded prisons, terror and suspicion poisoning all social enjoyments,—these things are not likely to make people forget the time when it was otherwise,—when the tyrants that now scourge them, were full of gracious promises, or fled ignominiously before their subjects. Men *will* think, and they *must* feel. They bide their time. And when the day of deliverance comes, they will deal with their princes after a different fashion than in 1848. What the long, continuous, steady pressure of the old tyranny could not teach, the carnival of vengeance in which the restored tyranny revels, has literally *inculcated* upon its victims,—the lesson of royal perfidy and falsehood. Loyalty to *such* princes is henceforth an impossibility. The Roman Republic, while rejecting the Pope's political sovereignty, solicited his return to the city, and offered the fullest guaranties for his spiritual independence. "His holiness" will be fortunate, if he gets as good an offer the next time he takes a private jaunt out of Rome.

The scandal brought upon the papacy by the contested years of revolution and

reaction, has gone far to alienate thousands from its support. "Who, now-a-days, go to church?" asks the lachrymose correspondent of an Italian newspaper. "Women. Of men but a scanty number, and among those few there are a great many who dare hiss at the priest, whenever he uses the pulpit for political discussions. Formerly, any who would have but thought of such a thing, would have trembled from head to foot." "Monkery" a writer in the review before quoted suggests, "is dying for want of monks. The whole establishment of Vallambrosa, with a refectory fitted for two hundred brothers, has been reduced to about four and twenty. We could point to one of the finest of the Olivetan convents where there is not a single novice, and where six recluses are wearing out their days in the all but deserted cloisters. To the sickly lover of mediæval devotion, Italy seems a body from which the soul is departing."

But is there any real religion in Italy, to take the place of popery, suppose the yoke of that spiritual tyranny to be broken? Very little, it is to be feared. The errors of Rome,—the principles which are distinctive of the system, are wrought into the very texture of the popular mind. It is not easy to conceive the state of a country, from which the Scriptures have been excluded for so many generations, that among the majority the faintest tradition of uncorrupted divine truth, has become extinct. The alternative seems, to human apprehension, to be between superstition and infidelity. But let "a wide and effectual door" be opened, let Christians be ready to enter, and the same truth that utterly destroyed the massive structure of Roman paganism, will not be ineffectual against the subtlest devices of evil. These are times that call on the people of God to *watch* as well as pray, and when Divine Providence beckons, to be ready to GO FORWARD.

MISSION TO THE ARMENIANS.

The Mission of the American Board of Commissioners among the Armenians held its annual meeting at Constantinople on June 9-21. The intelligence from the several stations was animating, the opening for new laborers wide. Among other important proceedings, was the allotment of a missionary to Constantinople, on the petition of certain Greeks, to meet the spirit of inquiry abroad among that people.

In Constantinople, the firman by which the Protestant community is distinctly recognized and protected, has already produced a sensible effect. A large number have joined themselves to it, and those who hold the truth do so with increased boldness. A second evangelical church has been organized in the city, making the fourth under the care of this station. There has been a marked increase in the number who attend public worship. Formerly services were held in the city and in Haskey only in the morning, and there was a general gathering at Pera. The several congregations now meet simultaneously both morning and afternoon, but the subtraction from the Pera audience has been made up by an entirely new set of inquirers. The gospel is also spread among the people to some extent by their own priests. Some of the vartabeds uttered doctrines in their Lent sermons which a year ago would have brought on them prompt excommunication, but now policy requires forbearance with those who are willing on any terms to continue in the Armenian church. Among the Greeks the religious interest has extended not only to the laity but to their priests. At the out-stations of Nicomedia and Adabazar, the churches are united and strengthened, and the truth is felt by those without.

At Bebek are two seminaries; the male with twenty-eight pupils, the female with twenty six. On the sabbath, preaching and other religious exercises are held in both. Of those graduated from the male seminary since its founda-

tion, seventeen are directly engaged in the missionary work, as pastors, evangelists, teachers, &c. Some are in this country, some teachers in Armenian schools, one a professor in the Armenian college at Paris, one is the director of the Sultan's agricultural school, and four are custom house officers. Four or five in the male and six in the female seminary, it is hoped, have received the gospel into their hearts.

At Smyrna, the missionaries are chiefly devoted to labors in connection with the press. An English service has been maintained, and also a native service alternately in Turkish and Armenian. Both are attended with increasing interest. No church has been organized, but about twenty have enrolled themselves as Protestants, an act that has given rise to some persecution, which the local authorities have countenanced.

The church at Broosa has seventeen members, one having been added by profession and one by letter the past year. There is considerable religious inquiry among the Greeks. The school has only seven pupils. The mission propose that this station be placed in charge of a native pastor, and that Mr. Ladd be transferred to Constantinople, to labor in the Greek department.

At Trebizond, two members of the church have died in faith. The congregation has averaged about thirty. New hearers have occasionally been present, but hostile influences have driven them away. A few of the congregation, by their fixed attention, give hope that they are not far from the kingdom of God.

An increase of religious interest is reported at Erzurum. New hearers attend nearly every Sabbath, and three give evidence of piety. Being Russian subjects they are persecuted and threatened with banishment. In the neighboring village of Geghi the native assistant, after much hostile interruption, has gained a peaceable hearing, and it is hoped that seven or eight have been renewed by the Spirit.

The work at Aintab is marvellous.

Congregations of over four hundred listen to the truth, and accessions are continually made to the Protestant community. Men of station and influence have come out from the Armenian church, and such is the agitation that the people call upon their priests to reform the church, that their best men may not all be drawn out of it. A meeting has been set up by them for the study of the Scriptures, the result of which is that they freely confess the errors of their church, and the necessity of reformation. The death of Dr. Azariah Smith, of this station, occurred while the mission was assembled at Constantinople.

As a result of their deliberations, the mission have called for *twelve* additional missionaries, to reinforce stations inadequately manned, and to occupy new ones where the people are urgently demanding preachers. Such are Tokat, Diarbekr, Kaiseriah, Sivas, and Arabkir,—places having a large Armenian population, with numbers thirsting for the word of life. At Kaiseriah, so intense is this feeling that a colporteur from Constantinople, who has been separated from his family two years, was not permitted to visit them. When he attempted to go, the people seized him and declared they would not suffer him to depart until a preacher was sent to them. Seldom has so wide a door been opened for immediate usefulness.

HISTORY OF A GREEK PRIEST.

Allusion was made a month since to the conversion of a Greek ecclesiastic, who had signalized himself by his hostility to Dr. King, at Athens. Rev. Mr. Van Lennep furnishes for the *Missionary Herald* an account of this man, which shows in an eminent degree the vices of the Greek church system, and the power of scriptural truth to overcome their influence.

The Greek Patriarch represents himself as the Vicar of Christ, and has a "Great and Holy Synod" of twelve per-

sons representing the apostles. The uncle of the priest in question was a member of the Synod, and gave his nephew the best training the Greek schools could furnish; he obtained for him also the post of teacher in the family of Reshid Pacha, now Prime Minister to the Sultan. The uncle becoming Patriarch, the nephew became his deputy, in order to which he was ordained a priest. The Patriarch was poisoned by his "brethren," but L. E. retained power some time after his uncle's death. While in the height of his power he resolved to banish Dr. King and his "heresy" from Athens. Calling to his aid two men fitted to be his instruments, he proceeded to that city. The people, whether cleric or lay, showed no great alacrity in the matter, but he persevered and was successful. His weapons were the most unscrupulous calumnies vented through the newspapers. He has since acknowledged the authorship and the falsehood of some of those articles.

Disgusted with the vices of the clergy he commenced a periodical about a year ago in which they were not spared, but he also attacked the Protestants. While the Patriarch's Deputy and Treasurer of the Synod, he had disbursed money on order of members of the Synod, for bribery, which their reverences have not found it convenient to repay. For these sums he brought suit, in furtherance of which he got himself arrested and imprisoned by Turkish creditors, with the plea that without satisfaction from his reverend debtors he could not meet those claims. While in prison a young lad was confined there, to be examined of his religious opinions. He had been persecuted for reading the Bible. This fact subjected him to many indignities from his fellow prisoners, which he bore with Christian patience. The priest was led by observation of this youthful witness for Christ, to embrace Protestantism. His views were vague and his first thought was to obtain a bishopric and to work a reformation in the church. But study of the Scriptures convinced him,

unassisted by any suggestions from without, that prelatical episcopacy is not according to the gospel, and that the authority to appoint ministers resides in "the company of the faithful."

On learning from Dr. King that he might be saved from imprisonment, if the priest would allow him to make use of his retraction of the slanders referred to, L. E. at once complied with the request. The Minister of Foreign Affairs and his chief secretary visited the priest, and the latter proposed his release on giving security from brethren of his own community, which he said he could find. "From among the Greeks. Yes; that will do," said the secretary. "I beg your pardon," answered L. E., "from among the Protestant ayahs." "Ah! you are a Protestant then?" "Yes, I am." "And who made you so?" "I read the gospel, which is the book of God, and became a Protestant." The excitement was great when the first and second interpreters of the Greek Patriarchate, being sent for by the secret , learned the fact of his change. They rushed to the Prime Minister and begged him to make the priest a Mohammedan; they threatened him with exile, but they were under a tolerant "infidel" government, and could not use the despotic policy of "Christian Greece." The event, in all its relations, is one of profound interest to the future progress of truth in the Greek nation.

FREE CHURCH IN SWEDEN.

The ecclesiastical despotism of Sweden is more minute in detail than in any other country unless Italy be excepted. So hostile is the government to any approach towards voluntary religious action, that not even the established clergy can lawfully hold meetings anywhere except within the church. By the force of public opinion the law is practically disregarded to some extent. The Moravians have preaching stations, but are not permitted to gather churches. Public sentiment, though slowly, seems cer-

tainly to make progress in favor of more liberal laws. A meeting composed chiefly of eminent clergymen in the south of Sweden, last year, discussed the subject, and a majority were found to be in favor of religious freedom.

A large body of people in the north of Sweden, not waiting for the action of the government, have separated themselves from the national establishment and formed a free church, choosing their own pastors. In their creed they do not differ from the state church, as their organization is based on the Augsburg confession and they use the Lutheran ritual. But they have been much harassed by fines, and their infants are taken by force and christened in the state church, a proceeding which they disregard as a nullity and repeat among themselves. Many, discouraged by their oppressions, have emigrated to this country, and others have resolved to follow. The king of Sweden has shown a very praiseworthy desire for the enlightened progress and prosperity of his realm, but the bigotry of the ecclesiastics will undo everything unless there is some restraint imposed upon it.

CONVERSIONS FROM ROMANISM.

At Rochefort, in France, a pious evangelist began recently to preach the gospel from house to house, and among the neighboring peasantry, to the awakening of many souls. One Roman Catholic converted through his means, opened his house for worship. A little company were gathered. On one occasion the police surrounded the house. The commissary entered, questioned the evangelist, and examined the bibles and hymn-books on the table. There was evidently no "sedition, privy conspiracy or rebellion" there, and with the words, "Continue, gentlemen," he retired. The work received a fresh impulse, the meeting increased to fifty or sixty persons, and on the first of June twenty-six persons, mostly heads of families, publicly renounced popery. This solemnity pro-

duced an excellent effect, which was not diminished by a calumny, the falsehood of which the whole community knew, that these persons were bribed with money. The work goes on, and other conversions are announced.

A Roman Catholic priest in the diocese of Namour, Belgium, about the same time, renounced his Romanism and his priesthood together, and has gone to Paris to qualify himself for the Protestant ministry. These events are admonitory to the Protestants of Europe. While Romanism is seeking to control the machinery of government, the true alliance of Protestantism is with the enlightened consciences of men. This alliance, by God's blessing, *can* be secured, if faithful effort is put forth.

THE BIBLE IN RAROTONGA.

Rarotonga, the largest of the Hervey Islands, was discovered in 1822. Its inhabitants were among the most degraded in the Pacific isles; cannibalism prevailed among them to a frightful extent. Christianity was introduced by native evangelists, who induced the people to renounce idolatry and to receive religious instruction. Rev. Messrs. Williams and Pitman arrived there in 1827. At that time there was no written language known on the island; a note sent from one station to another by the missionaries excited special wonder. The natives would come up to a person reading and hold their ears close to the paper, to hear what it said. "Now, education is almost universal: a great number of the adults can read, and all the children who are not physically or mentally incapacitated."

A translation of the Scriptures was immediately commenced and printed in parts as it made progress. For two years past Rev. A. Buzacott has been residing in England, and with the aid of a competent native has completed the translation and revision of the whole bible. An edition of 5000 copies has been

printed by the British and Foreign Bible Society, with which Mr. B. returns to the field of his labors, to be welcomed, we doubt not, with great joy by the people for whom he brings such priceless treasure.

THE NEW TESTAMENT IN TONGA.

The Wesleyan missionaries in the Friendly Islands have sent to England for printing, a revised copy of the New Testament in Tonguese. The process of translation and revision has been going on for twenty years; some parts were printed in 1833, and have gone through several editions. The whole New Testament was printed in 1849, but the edition is exhausted and copies are in demand. The Old Testament is now in process of translation.

The mission in these islands has been abundantly prospered. One third of the entire population are registered as members of the church, and a large number in addition are nominal Christians regularly attending the means of grace. Education has not made corresponding progress; school teachers are needed, and the missionaries are making efforts to increase the number. Nor can much be said of progress in the externals of civilization. The people still make themselves comfortable with a scantiness of dress and shelter not much above the standard in their days of heathenism. But they have made an advance in all that constitutes moral refinement that can only be estimated by those who have seen them at the commencement of the process. From murderers and cannibals, hateful and hating one another, they are become—thanks to Christian missions—just that sort of happy unsophisticated people, that sentimentalists have fancied many of the heathen to be, whom they think the missionaries spoil. It is not the highest style of life, it is granted, but it is the beginning of something better. Patience.—laborious, not listless patience,—will see the completed result in due season.

RUM AND ROMANISM AT THE SANDWICH ISLANDS.

Rev. Mr. Coan, of Hilo, Hawaii, represents the condition of his people in regard to temperance, as on the whole favorable. There are no licensed grog shops, but beer stalls sometimes sell a strong article; and some of the essences, bitters, "pain-killers," &c., sold by the merchants, are disguises of alcoholic poison. Intemperance exists, but chiefly among sailors and foreign residents. "It is remarkable," he observes, "how the Lord preserves this people from that burning curse. I have spent sixteen years in constant intercourse with the Hawaiians, and yet I have never seen a drunken native. Not that natives do not now and then fall under the power of this temptation; but the cases are comparatively so few, that no one has fallen under my observation."

Romanism appears to be equally dependent on foreign support. Its partisans expect great things from French diplomacy, but the people, at Hilo and Puna especially, give them but little encouragement. "Many forsake their ranks, and but few join them." Their meeting-houses are mostly in ruins, and they have not energy to rebuild. Their schools decline. Two teachers and nearly all their scholars left the Roman Catholics because the priest threatened them for reading the bible. It will be easier to bombard Honolulu than to overcome a faith based on the Scriptures.

Mr. Coan states that the church has been in a peaceful and harmonious state, and that the out-stations have enjoyed revival influences. The number admitted during the year was 160, and comparatively little discipline has been necessary.

ANOTHER POLYNESIAN ISLAND REACHED.

The London Missionary Magazine furnishes intelligence of the abolition of idolatry in Manikai, by the agency of two native Christians from Rarotonga.

The inhabitants of that group had been the object of fruitless efforts for some time, but their savage character and other obstacles had hindered. At length these native teachers have effected a landing and gained a favorable reception. Idolatry is abolished, a place of worship has been erected, the Sabbath is regarded, and the people are all receiving religious instruction.

Nor has the movement stopped there. It seems that a threatened scarcity of provisions induced the people to seek temporary shelter in another island some forty-five miles distant, the people of which were also persuaded to renounce their idols and receive instruction in the gospel. So the truth is going onward, making "the multitude of isles be glad thereof." Other fields are sought. "We shall not," says Mr. Pitman, of the Rarotonga mission, "rest satisfied till we reach the groups of islands beyond, yet unvisited by Christian teachers, and do hope that no restrictions will be laid on us to prevent our sending to them, also, 'the bread and water of life.'"

At Rarotonga there are causes of discouragement. "Many among us, I fear, have a form of godliness only. We do not perceive that growth in grace and holiness we could desire, nor that love to divine ordinances which so cheered our spirits in former days." And of what church in Christendom must not as much be often said? Yet there is the blessing of increase. "About two months ago, I had the pleasure of receiving twenty members into church-fellowship, here and from the out-station. May they have grace to be faithful!"

THE DOCTRINE OF TRANSMIGRATION.

This singular belief, so readily embraced by the oriental mind, springing, as it would seem, from a perversion of that idea of retribution which is native to the human conscience, exerts a great influence on the life of the Hindoo. The superstition that re-

strains them from destroying animal life is based on it,—the animal may have the soul of a man expiating former sins in this state. The doctrine is thus stated by Rev. Mr. Seeley, of the Presbyterian mission in Northern India :

“They hold to three-fold transmigration. 1. Souls endued with *goodness* always attain the state of deities. The quality of goodness belongs to every act by which a man hopes to acquire divine knowledge, which he is never ashamed of doing, and which brings joy to the conscience. 2. Those men who are filled with *ambitious aspirings* appear again in *human form*. 3. Persons immersed in *darkness* are born again in the nature of beasts, worms, insects and plants. That man is sunk in darkness who does acts which he is ashamed to have others know.

“Each one of these three transmigrations, caused by the several qualities, is also considered three-fold, the highest, the mean, and the lowest, according to acts and their circumstances.

“The indifference manifested in this country to human suffering, is owing in a great degree to the influence of this doctrine; the poor wretch who is starving, the blind, the leper, are regarded as malefactors suffering the just judgment of God for the sins of another world. I was one day talking to a respectable Hindoo about the present state of his religion and country; and he said that the sins of the Hindoos have been so great in former births, that God is now subjecting them to the influence and rule of foreigners; and it is doubtless owing, he said, to the many good deeds of the English in other births, that God is now

blessing them so much, and giving into their hands the whole of Hindostan.”

THE TRUE MORAL.

The London *Missionary Register*, in a review of the English Church missions in Bombay, Nassuck and Madras, makes comparisons between the total population of those districts and the number of Christians, that are fitted to appall the minds of any who have a just sense of the state and prospects of the heathen. As an instance, there are on the Island of Bombay alone, 566,119 souls, of whom one thirtieth part only are nominal Christians. Of these last 7,456 are natives, but only between two and three hundred are Protestants,—the residue Roman Catholics or “Syrians,” that is to say, idolaters under the Christian name. But what has been done for this immense population? Some six or eight Christian missionaries have labored there in all departments, preaching, teaching, tract distribution, translating; what are they among so many? The *Register* makes the true response,—“Shall the day ever arrive when the hearts of British [and American] Christians, under the influence of the love of Christ, shall so open in commiseration to the wants of India, as to render our missionary efforts in some degree commensurate with the necessities of the case, and thus prove that we are really in earnest?”

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

Death of Mrs. Knapp, of Akyab.

Mrs. E. R. Keyes Knapp, wife of the Rev. H. E. Knapp, died at Akyab on the 23d of May last, after an illness of two days. On the evening of the 21st, she was present at the prayer meeting with the female disciples, when she took occasion to remark that she had not for years

enjoyed so good health as at that time. The next morning she was attacked with severe pain in the chest, with difficulty of breathing; cold sweats supervened, and lightness of pulse, and her strength rapidly declined till the painful struggle was terminated and she “fell asleep.” Her reason was unclouded to the last. She spoke cheerfully to her friends, bid-

ding them be strong, dictated affectionate greetings to her associates at other stations, and said she was glad "to die at her post." As her end seemed delayed, she exclaimed, "Come, Lord Jesus, come quickly!" and again, "O for patience to wait a little longer!" Her loss was keenly felt, more especially by the female disciples, who were greatly and gratefully attached to her.

Mrs. Knapp was born at Princeton, Mass., in 1824, and at the time of her appointment resided with her parents at Norwich, N. Y. She dated her conversion in 1842, in a time of religious revival, and in 1846 resolved, if Providence would permit, to enter on a missionary life. She was married in the summer of 1849, and with her husband embarked for Arracan, under appointment to labor more especially among the Kemees. They arrived at Akyab March 13, 1850, and were principally occupied in the study of the language, but had visited the Kemees jungle, and hoped before long to enter more directly on their work among that people, but before the obstacles that hindered were cleared away, one is taken, to the heavy grief of the survivor and of the mission.

Assam.

Mr. Bronson writes from Nowgong May 19th, three days after his arrival, that the orphan institution appeared to be in a thriving state, having been managed with much discretion by Mr. Stoddard during his absence. The church had been tried, and no little anxiety had been felt for some of the members, but most of them were coming to a more favorable state. One only had been excluded. The lads, James and Lucien, were glad to find themselves once more in their own country and among their Christian brethren. They cheerfully resumed their native costume. For their benefit and that of some older pupils in the institution, a course of theological study is contemplated.

Teloogoos.

Mr. Day writes, June 7, that himself and Mr. Jewett were in usual good health. Mrs. Jewett has suffered from an indisposition that it was feared might

be of a pulmonary character, but was somewhat improved. In their work they had "the usual encouragements and discouragements. Truth is without doubt gaining ground, but in the nature of things, slowly." The anniversary week of the Union was observed by the mission as an occasion of special prayer, but the occurrence of a great heathen festival in the neighborhood made it of necessity an occasion, also, of special labor. They had "an excellent time distributing Scriptures and tracts."

M ulmain.

Rev. T. Simons and Miss Lydia Lilly-bridge were united in marriage on the 13th of May.

Mr. Stevens writes on the 21st of that month, that he had the privilege on the 11th of baptizing a young woman formerly a pupil in the boarding school, and now wife of one of the young men in the printing office. With the exception of Mr. Stilson, the members of the mission were enjoying their accustomed health.

The Siam Mission.

Mr. J. H. Chandler, of the mission in Siam, arrived in this country July 28th, for the purpose of making arrangements to replace the mission premises destroyed by fire in January last.

Greece.

A communication from Mr. Arnold under date of July 5, mentions that his removal to Athens would not probably be effected before the month of September. He had twice within a month been privileged to preach to Greek congregations of ten or twelve, but on the previous Lord's day was without auditors. The school in charge of Mrs. Dickson was flourishing.

Shawnee Mission—Delawares.

Mr. Pratt, in a letter dated Delaware, July 2d, announcing the arrival of Miss Gookin at Delaware, states that "the school is in most successful operation. We have been enabled (which is an unusual occurrence) to retain the first opening scholars until they have made very commendable advancement. What encourages us still more is, the voice of prayer which is daily heard among them."

ARRIVAL OF MISSIONARIES.

Messrs. Whiting and Ward, with their wives, arrived at Gowahatti, Assam, on the 29th of March. Mr. and Mrs. Bronson, Mr. and Mrs. Cutter, Mr. and Mrs. Whiting and Miss Shaw arrived at Nowgong on the 16th of May. Messrs. Cutter and Whiting and their wives, intended to set off in two or three days for Sibsagar. They were all in good health.

Mr. and Mrs. Thomas, after spending three weeks in Calcutta, arrived at Tavoy on the 1st of May.

Miss Gookin, appointed as an assistant in the Shawanoe mission, arrived at the Delaware station on the 17th of July.

LETTERS FROM MISSIONARIES.

Arracan.

C. C. MOORE, Feb. 23, 25, March 15, 20, April 22, May 23, 26.—H. E. KNAPP, Dec. 19, 1850, Jan. 28, 1851, Feb. 14, 24, April 24, May 26.—H. M. CAMPBELL, March 24.

Sandoway.

E. L. ABBOTT, Feb. 10, March 18, April 20.—J. S. BEECHER, March 14, 15, April 12.—H. S. VAN METER, Feb. 14, May 15.

Maulmain.

BURMAN MISSION, Feb. 19, March 18.—J. WADE, March 27.—E. A. STEVENS, April 21, May 21.—T. SIMONS, Feb. 21; Mrs. S., May 22.—L. STILLSON, March 21, April 21, May 22; Mrs. S., April 19. KAREN MISSION, May 21, N. HARRIS, April 18.—W. MOORE, March 21.—J. H. VINTON, March 19, April 21.

Tavoy.

C. BENNETT, Feb. 26, May 4.—Feb. 19, 24, May 1.—B. C. THOMAS, March 21, May 5.

Mergui.

D. L. BRAYTON, Feb. 20, j. March 31.—J. BENJAMIN, Jan. 18, 31, Feb. 3, March 31, j. Feb. 2, April 18.

Rangoon.

E. KINCAID, March 10.

Siam.

MISSION, Feb. 8.—J. T. JONES, Jan. 8, 30, Feb. 3, 8, March 6.—S. J. SMITH, Oct. 7.—J. H. CHANDLER, March 5.—Miss H. H. MORSE, March 4.

Hongkong.

W. DEAN, Feb. 17, 20, March 29, April 17, 18, 23, May 23.—J. JOHNSON, Feb. 24, 26, April 22, 23, May 5, 23.

Ningpo.

MISSION, Jan. 31, March 31.—J. GODDARD, April.—D. J. MACGOWAN, Feb. 25.

Assam.

N. BROWN, April 12, March 29; Mrs. B., March 6.—O. T. CUTTER, March 7 (2), 26, May 17; Mrs. C., Feb. 18.—S. M. WHITING, March 19, April 15.—M. BRONSON, May 1, 9.—I. J. STODDARD, March 22, April 23.—G. DAUBLE, April 23.—A. H. DANFORTH, April 18.—W. WARD, May 19.

Nellore.

S. S. DAY, April 11 (2), June 7 (2).—L. JEWETT, March 10, Dec. 28—March 10, May 19.

Bassas.

Messrs. CROCKER and VONBRUNN, April 30, May —.—J. VONBRUNN, May 4.

France.

E. WILLARD, April —, May 20, 21, Aug. 4.—T. T. DEVAN, April 22, June 4, May 27, June 15, June 23, 26.

Germany.

J. G. OXCKEN, May 13, 16, July 1.—G. W. LEHMANN, April 29.

Greece.

A. N. ARNOLD, March 10, April 5, May 6, July 5 (2).—R. F. BUEL, May 18.

Ojibwas.

A. BINGHAM, July 26 (2).—J. D. CAMERON, Aug. 23.

Ottawas.

L. SLATER, June 3.

Shaw noes.

F. BARKER, July 1, Aug. 1.—J. G. PRATT, July 2.

Cherokees.

E. JONES, April 3, 9, 6.—H. UPHAM, May 28, July 15.

DONATIONS.

RECEIVED IN AUGUST, 1851.

Maine.

Saco River Asso., J. H. Gowen, tr., viz., Saco, ch. and soc., for Siam miss.,	17.00
Bangor, 1st ch., Ladies' Assamese Orph. Soc., Hannah E. Bradbury, sec., for Assam Orph. Sch.,	30.00
Penobscot For. Miss. Soc., J. C. White, tr., viz., Palmyra, 1st. ch. and soc., 2.62; Levant, M. W. Batchelder 2.50; Corinth, ch. 5; Bangor, 2d ch. 53.50; S. sch. t. support a child in Assam Orph. Sch. named Deborah H. Porter, 37.63	101.25
Piscataquis Asso., Rev. J. M. Follett, tr., viz., Dover and Foxcroft, ch. and soc., for Siam mission,	12.00
	<hr/> 160.25

New Hampshire

Milford, Mrs. Anna H. Bolles	5.00
Hopkinton, ch., for Siam mission,	6.00
Concord, ch., John A. Gault, tr., mon. con. 58; for Siam miss. 42; to cons. Philip Brown L. M.,	100.00
	<hr/> 111.00

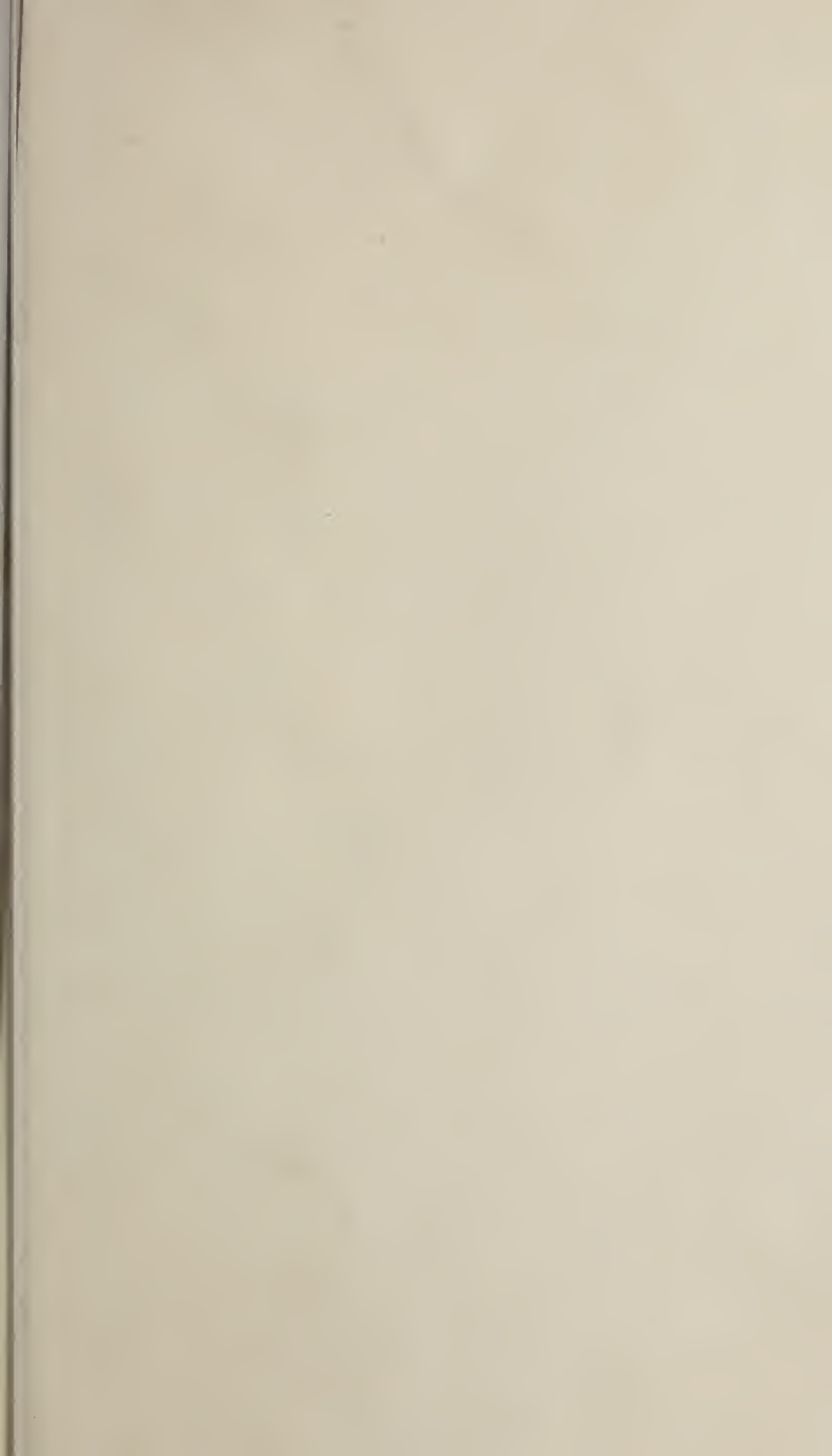
Vermont.

Passumpsic, ch., for Siam mission,	8.10
North Fairfield, ch., do. do.	2.10
Vermont State Conv., S. L. Armington, tr. viz., North Springfield, ch., for Siam mission,	17.00
	<hr/> 27.20

Massachusetts.

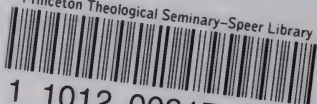
Dorchester, 1st ch. 10; Northboro', ch. 3.50; East Brookfield, ch. 4; South Braintree, ch. 4.50; New Marlboro', ch. 1; Beverly, 2d ch. 10.25; Foxboro', ch. 10; for Siam mission,	43.25
Worcester, col. after an address by Mr. Haswell,	60.25
do. 1st ch.,	40.00
Groton, ch.	10.66
Sturbridge Asso., viz. Sturbridge, ch. 54.50; Wales, ch. 2; Three Rivers, ch. 12.75; Mrs. Wales 1;	97.27
Brookfield, ch. 27	

Boston, Baldwin Place S. S. Inf. Dept., G. L. Norris, Supt., for sup. of Mrs. Benjamin,	6.00	
		257.41
Rhode Island.		
Westerly, 1st ch., for Siam mission,	12.00	
Providence, 1st ch. 300; Mrs. Frances R. Arnold, to cons. Miss Mary Chace L. M. 100	400.00	
		412.00
Connecticut.		
Deep River, ch., for Siam mission, 12 50; S. Sch., for S. Sch. at Hong Kong, 10.80	23.30	
Westford, ch., for Siam miss.,	5.00	
North Stonington, 2d ch., for Siam mission,	6.00	
Conn. Bap. State Conv., Wareham Griswold, tr., 894.35; Bristol, ch. 112; Hartford, 1st ch. 306 21; South ch. to cons. Albert L. Sisson, Thomas Sisson, Oliver H. Easton, and George A. Hunn, L. M., 450	1672.56	
		1706.86
New York.		
Dover Plains, ch. 12; Sodus, 1st ch. 1; 2d ch. 7; East Nassau, 4; Madrid, James Simons 50 cts.; E. Lovegrove 25 cts.; C. Clinton 1; P. S. Wescott 25 cts.; Samantha Wescott 1; S. D. Gage 25 cents; Roswell Smith 25 cts.; O. Buck 50 cts.; Utica, Bleecker st. ch., J. W. Fuller, tr., 41 25; Waterville ch. 3; Vesper, ch. 5; Marion, ch. 12; S. Sch. 4; St. Lawrence Conv., M. G. Peck, tr., viz., Canton, ch. 6; for Siam miss.,	99.25	
Springfield, Mrs. Polly Dean, to sup a child in Assam Orph. Sch. named William Dean,	25.00	
Greenport, Amelia Goddard	1.00	
		125.25
New Jersey.		
Morristown, ch., for Siam mission,		4.00
Pennsylvania.		
Lewistown, 3; Flat Woods, ch., James Arnold, tr., 5; Smithfield, Mt. Moriah ch. 10; Damascus, ch. 10; for Siam mission,	28.00	
Philadelphia, Henry Grew, to aid in printing and circulating the scriptures in Siam,	50.00	
Do. Broad St. Fem. For. Miss. Soc., Mrs. Mary Ann Miller, tr., (of which 150 is to sup. Joseph Barnhurst, Adam Steinmets, Burrows Moore, Mary Rachel Griffiths, Mary Ann Miller, and Lydia C Remson, in Assam Orph. Sch.) to cons. Adal- aide Burrows, Mrs. Priscilla Barnhurst, and John G. Moore, L. M.	300.00	
French Creek Asso., Geo. Gallowher, tr.,	100.00	
Braintrim, Rev. E. Sturdevant 1; Phebe Green 1	2.00	
		480.00
Ohio.		
Goodhope, ch. 5; Cherry Valley, ch. 3; Geneva, ch. 3; Columbus. 1st. ch. 14; for Siam mission,	25.00	
Geauga Asso., I. E. Stephenson, tr., viz., Chester, ch. 2.86; Munson, ch. 1.15; Chardon, ch., for Siam mission, 3.92	7.93	
Zanesville, 1st ch., Juv. Miss. Soc. of S. b. Sch., Charles H. Kellogg, Sec., for sup. of George Sedwick and Martha Sanderson, under the direction of Mr. Ashmore,	20.00	
Kingsville, ch., for Siam miss. 3 50; S. School 2.59,	6.00	
Huron Asso., viz., Norwalk, ch. mon. con. 21 79; S. S. for Assam Orph Sch., 2.19; Bellvue, ch. mon. con. 14.60; Peru, ch. mon. con. 4.66; Fairfield, ch mon.con. 1.75; Maumee, Asso. — Johnson, tr., 25.20; Spencer, ch. 7.36; Maumee, ch. 5; Mt. Vernon Asso. viz., Chester, ch. mon. con. 20.50; Johnston, ch. mon. con. 1.25; Lorain Asso., viz., Henrietta, Juv. Soc., 2; Avon, ch., for Siam miss., 2.75; Rev. S. B. Webster, 3; to cons. O. G. Carter L. M. per. Rev. S. B. Webster,	112.05	
		170.98
Indiana.		
Attica, ch., for Siam mission,		3.00
Illinois.		
Edginton, Elisha Sutton,	5.00	
Quincy Asso., C. M. Pomroy, treasurer,	80.55	
		85.55
Michigan.		
Marshall, ch. 11 14; Medina, ch 5; Ann Arbor, ch. 10; for Siam mission,	26.14	
Michigan Conv., Thomas R. Jones, tr., viz., Clarkston, Elijah Grow, to cons. himself L. M.	100.00	
Ojibwa mission, ch. 19.37; Miss Hubbell's Sch. 61 cts.	20.00	
		146.14
Wisconsin.		
Dane Asso.	9.11	
Waushara, ch., for Siam miss.	4.00	
		13.11
Jewelry sold,		4.50
		3707.25
Legacy.		
Jefferson Co., Ga., Charles J. Jenkins, for the Burman mission, per C. J. Jenkins, Executor,	260.00	
		\$3957.25
Total, from April 1, to August 31, 1851, \$20,525.61.		



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